

NEW-YORK CHRISTIAN MESSENGER, AND PHILADELPHIA UNIVERSALIST.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

VOL. III.

SATURDAY, MAY 17, 1834.

NO. 29.

PUBLISHED SIMULTANEOUSLY IN NEW-YORK
AND PHILADELPHIA.

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P. PRICE, PUBLISHER AND PROPRIETOR.

TERMS—Two Dollars per ann. in advance, or \$2.50 if not paid within six months. Publishing offices No. 2 Marble-Building, Chatham-Square, (front of the Bowery) New-York, and No. 132 Chesnut-street, Philadelphia.

Letters to be addressed, (post paid) "P. Price, No. 2 Chatham-Square, New-York."

OTHER HALF SERMON.

The Half Sermon to which the following article belongs was published in one of the last numbers of the second Vol. This half was forwarded soon after, but together with various other articles from the same pen, was unfortunately lost on the way. Some months elapsed before the fate of the package containing the articles referred to, was known to our correspondent, which circumstance will account for the appearance of this at so distant a date from its predecessor. It will be read with pleasure. S.

Say to them of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; He will come and save you. Isa. xxxv, 4.

Having meditated sufficiently on the preceding part of this discourse, and having come to the conclusion that the infinite Author of our existence cannot be *angry* and *vengeful*, in the common acceptance of the phrase, but that His *vengeance*, even, will eventuate in the subjection and reconciliation of sinners, we will now proceed to a few inferences.

1. We may safely infer from the nature of Deity, that He cannot, properly speaking, be pleased with an object one moment, and displeased with it the next; angry to-day, and good-natured to-morrow. Such fickleness and changeability are wholly incompatible with the character of that, unborn, undying, immutable Being, in whom we live, move, and have our whole existence. Such an Almighty Being, could we believe Him to exist, could not receive the supreme adoration and homage of devout and contemplative minds. Irritability and revenge, are not calculated to excite the admiration and confidence of rational creatures; but the reverse. Hence, the language of the Bible, in reference to the *anger*, *wrath*, *indignation*, *vengeance*, *fury*, and *hot displeasure* of the Almighty, must be so construed and defined, as to make the sentiment declared, harmonize with his character and purposes, or no philosophic Christian could adopt it, and yet love and worship God, supremely. And certainly, the Scriptures, when rightly understood, do not present the Divine Being, in such unlovely and forbidding characteristics, as to prevent his receiving the highest and most cheerful homage of the human mind. The command is, Thou shalt love the Lord thy God, with all thy heart, might, mind, and strength.

2. We infer from our general subject, that if any Christians imagine that they do really love and worship such an *angry*, *changeable* and *jealous* being, as many represent the Maker of all things to be, they are either under a mistake, or they cannot fulfil the second command, and love their neighbors as themselves. If they imitate the God in whom they profess to believe, they must hate and despise their fellow beings, at least, a considerable part of the time. Indeed, must they not be angry with "the finally

impenitent," as some are called, to all eternity; and grow hotter in their indignation and fury, as they are more and more convinced of the perpetuity and obstinacy of their impenitence? And how such a frame of mind or heart, can be reconciled with the holiness, tranquility, and passionless bliss of the redeemed and saved, is more than I can conceive.

3. The inference seems to be unavoidable, that God can no more be *really angry*, than He can be *weary*, *jealous* and *penitent*. But what candid and fair reader of the Scriptures, would undertake to prove by divine testimony, rationally considered, that He, who is of one mind—without variableness or even the shadow of turning—to whom *all time*, past, present, and to come, is one eternal now,—who, we ask, would attempt to prove, that such a being could *really repent*, become *weary*, or have any occasion for that mischievous passion, called *jealousy*? Still, there is just the same kind of evidence of the above, as that God is angry. Such Scripture phraseology, has reference to *appearances*, not *realities*; and should be so explained as to render the several parts of the good book harmonious. God is LOVE. This is an unqualified declaration. We cannot contemplate it without perceiving its perfect consistency with all our rational views of the being, attributes, and perfection of Deity, as the Creator, Benefactor, and Savior of man. Nor can we conceive that any event can possibly take place, in the universe of this great and good Being, which can in the least disturb the felicitous quietude of His own infinite mind, or produce any sensation or emotion, incompatible with the broad declaration—God is LOVE. There never was—there never will be, a moment in the dateless eternity of Jehovah's existence, in which it may not in truth be proclaimed, through every department of immensity,—God is LOVE. Say to them that are of a fearful heart, be strong, fear not; behold, your God will come with vengeance, even God with a recompense; He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped: then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness, shall waters break out, and streams in the desert. And the ransomed of the Lord shall return, and come to Zion, with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away.

Such are the rapturous strains in which we may well indulge, while contemplating the Lord of Hosts as an infinitely pure and passionless Being—from everlasting to everlasting—THE SAME, without the shadow of change. But admit for a moment, that He is not strictly immutable, but constantly liable to fluctuations of feelings and affections—jealous or confiding, weary or vigorous, angry or benevolent, as circumstances may occasion—and the fire of devotion would go out on the altar—and the songs of rejoicing and thanksgiving, die away into moans of pity and lamentation.

Lastly, We rejoice and glory in the inference, that the believers in this doctrine, are required to *show their faith by their works*. They may not only do it with safety, but to the greatest advantage of all. This is a theory which ought to be universally adopted, and universally practised. And without being disposed to be imper-

tinent or overbearing, we would challenge the world to produce another theory of religion, of which the same might in truth be said. Select any partial creed, any limitarian system of theology, and, it cannot, from the very nature of the case, be universally adopted and practised, and be universally good. At least, so we view the subject, and must continue to, till something is shown to the contrary. When the belief in an angry, revengeful, arbitrary God, has had its salutary influence on the mind, courts of Inquisition have been established; heretics been imprisoned, tortured, burned; and persecution, in its hydra forms, has exhibited fiery and furious proof of the practical tendency of such doctrines as were most prevalent. The sufferers had reasons to lament, that their angry persecutors were so powerfully influenced by their faith in an angry, unrelenting Deity.

But not so with the doctrine of universal benevolence. The only serious complaint, is, that its professors, *do not live up to their system*. It is admitted on all hands, that if they would live and act, in conformity to their system, they would be the most happy and benevolent people on earth! What a noble commendation! BRETHREN, let us arise then, in the strength and glory of our creed, and adorn the doctrine of God, our Savior, in all things; that the objections of the discerning, and the clamors of the ignorant, may be put to silence. Let us all live as though we realized the TRUTH of the declaration.—GOD IS LOVE. R. S.

Shirley Village, Mass.

Original.

FRUITS OF "THE NEW MEASURES."

Looking into a book* recently, which was written in the Sixteenth Century, by a distinguished religionist of his day, I find the following language: the sentiments may be found to correspond pretty nearly with the facts of our time. The writer gives four reasons for "sudden backsliding."

"1. Though the consciences of some men are awakened, yet their minds are not changed; Therefore when the power of guilt weareth away, that which provoketh them to be religious, ceaseth; wherefore, they naturally return to their own course again; even as we see the dog that is sick of what is eaten, so long as his sickness prevails, he vomits and casts up all; not that he doeth this of a free mind, (if we may say a dog has a mind,) but because it troubleth his stomach: but now, when his sickness is over, and so his stomach eased, his desires being not at all alienated from his vomit, he turns him about and licks up all. So it is true which is written "The dog is turned to his own vomit again," 2 Pet. 2: 2. Thus I say, being hot for heaven, by virtue only of the sense, and fear of the torments of hell; as that sense of hell, and fear of damnation, chills and cools, so their desires for heaven and salvation cool also. So then it comes to pass, that when their guilt and fear are gone, their desires for heaven and happiness die, and they return to their course again.

"2. Another is, they have slavish fears that do overmaster them: So then, though they seem to be hot for heaven, so long as the flames of hell are about their ears, yet when their terror is a little over, they betake themselves to second

* Pilgrim's Progress.

thoughts, namely, that it is good to be wise, and not to run (for they know not what) the hazard of losing all, or at least, bring themselves into unavoidable and unnecessary troubles, and so they fall in with the world again.

3. The shame that attends religion, lies as a block in their way; they are proud and haughty, and religion in their eye is low and contemptible; therefore, when they have lost their sense of hell, and wrath to come, they return again to their former course.

4. Guilt, and to meditate terror are grievous to them: they look not to see their misery before they come into it, though perhaps the sight of it at first, if they loved that sight, might make them fly whither the righteous fly and are safe; but because they do as I hinted before, even shun the thoughts of guilt and terror, therefore when once they are rid of their awakenings about the terrors and wrath of God they harden their hearts gladly, and choose such ways as will harden them more and more."

As we have before remarked, the same effects attend the "New measures," those modern efforts which are put forth with an ostensible intention to convert sinners. The same fruits are visible now that are described in the foregoing extract. Let the reader picture to himself a large assembly convened at a "protracted meeting," the house of worship is filled, all is silence and anxious expectation: at length the speaker rises, he has no doubt been selected for the occasion, he is a "powerful preacher," his is no common tongue, he "daubs not with untempered mortar." He lays the corner stone of the gloomy prison, and builds high its brazen walls; he places within its dismal recesses demons that forever howl, and fiends which mock and sport at "all the sad variety of pain" experienced there. The eternal lightnings of incensed Omnipotence guard its iron gates, and the breath of an indignant God, fan the ceaseless flame which burns within. The speaker is warmed with the subject, he raises higher his voice, he represents this horrid cavern, as the receptacle of created intelligences, the eternal burning prison-house of the sinner. A flame of fire as it were, encircles his head, everlasting burnings are under his feet, thunderbolts leap from his mouth. It is not at all strange that some weak minds (and it is this class who are the most sensibly affected) should be "awakened" under such preaching. But what, I ask, is the state of an individual's mind under such excitement? It is well expressed in the extract which I have made, "he is hot for heaven by virtue only of the sense and fear of the torments of hell; as that sense of hell, and fear of damnation chills and cools; so his desires for heaven and salvation cool also." And this heat will inevitably be succeeded by chills, as soon as "the flames of hell are no longer about the ears" of those who hear. When persons of sound heads and upright hearts, will not be persuaded to come to "the anxious seats," after hearing such preaching, nor be prevailed on to cry for mercy, they are denounced as cold, unfeeling moralists, and forsooth, should they who may have led "quiet and peaceable lives," &c. be prevailed on to sit with the anxious, and to shed many tears, they will be charged with "returning again to their vomit" if they refuse to join the church. The manifest fruits of these new schemes to make people religious, are a moral declension, and a disrelish for religion—the way pointed out to "get religion" is so hedged up, so many things are presented, at which reason and common sense, and I may say, the Bible, revolt, that many turn with disgust from the very name religion. Such is not the religion of Jesus; it is not subject to sudden gusts and thunder storms, which seem to sweep every thing in their way, and are then succeeded by a sickly calm of death; but it is progressive, regular and constant, it is

not to tremble at the edge of an imagined hell, where devils howl, and damned spirits wail; it is to do good, to love one another, and to do to others as we would have them do to us. I cannot close this number in any better way than by giving another extract from the same old Book which I have quoted. It may prove a useful antidote for the mania, which is raging under the name of religion, and cause some to embrace "the truth as it is in Jesus." On page 166 we read:

"The doctrines of grace have in all ages been objected to, as opening a door to licentiousness. Let the apostle reply to this objection, 'The grace of God hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and Godly.' This grace being clearly manifested in the understanding, and cordially received into the heart, does not tolerate to live as we list, as ignorance supposes. Quite the reverse. It renders every duty of holiness which would otherwise be irksome, both easy and pleasant."

I have but one word of comment: let not those who profess to be nearly two centuries in advance of this writer as regards theology and religious truth, tell us any more that Universalism is a dangerous and licentious doctrine.

B. B. H.

Original.

PARABLE OF THE RICH MAN.

In the Messenger and Universalist of the 19th ultimo, (No. 25,) I was agreeably struck with some remarks from the pen of Mr. Sawyer, on the subject of Nine Lectures, said to be delivered in the first Universalist Church in Portland, Me. by Mr. Menzies Rayner. The subject of these Lectures, as I understand the matter, is the Parable of the Rich Man and Lazarus.

In Mr. Sawyer's remarks on these Lectures, he says—"Their is one point in particular at which we stumble. The Rich Man is said to represent the Jewish nation. We ask then, who are the 'five brethren?' This point has been a stumbling block to me. But in all cases coming under my examination, I must have a reason in the premises laid down. And if this is not furnished me by others, I must endeavor to furnish it for myself, and hold to it till I can find a better. And when a better is found—come from whom it may—I am not so tenacious of my own opinion as to adhere to it, when a greater and better one is presented.

Now, the account of the Rich Man and Lazarus, is considered by all Universalists, I believe, to be a Parable. A parable is the same as a simile, introduced to illustrate what is contended for as matter of fact. Oriental similes are often dark to us by reason of our not understanding the objects named for the illustration. Admitting, then, as I think all must, that the Rich man in the parable represents the Jewish nation; and Lazarus, the Gentile nations—who are the "five brethren" spoken of? For a trial of the question, start not, reader, if I answer, THE FIVE NATURAL SENSES, viz. *Hearing, Seeing, Feeling, Smelling, and Tasting*. These natural senses belong to human nature. And when the mind or understanding of man, is not powerful enough to control them, they lead him into all manner of sin. I cannot believe that our Lord mentioned this number five, without intending it as a specific allusion to that exact number of some things, or principles in nature. In the Jewish history we can discover no account to which the number five, can specially apply. Had the number been seven in the parable, instead of five, the question might have been more easily settled.

This Parable was unquestionably spoken for the consolation of the Gentile nations. The Jews considered themselves a favored people of God. They had a knowledge of the Supreme

Being beyond what other nations had. And this knowledge they had been very sparing to communicate to the neighboring nations. And what they did communicate to other nations, was like the "crumbs" falling from a rich man's table to the dogs beneath it. The Jews had HEARD the oracles of God—they had SEEN his wonderful miracles performed—they had FELT his power and influence in a special manner—they had SMELLED the sweet savor of his loving kindness, arising specially from a just homage in their sacrifices, and they had TASTED of the bounties of their Munificent Provider, whose liberal hand had bestowed on them without measure, as a people chosen of God and under his special care. All this had been presented and assimilated to them through their natural senses, which are BROTHERS to the spiritual man in its connexion with the flesh through which, in time, they had "waxed fat," or in other words, had become proud. Their minds or understandings had not been sufficiently strong to keep these avenues in human nature pure and free from contamination. And hence in the figure the petition of the rich man to have his five brethren, or the five senses of the people of his nation, better instructed or regulated—for they had become through these senses "gluttons and wine-bibers." But as no better instructions could be given than was to be found in Moses and the Prophets, even should one speak from the dead; and as they had these all the time before them, erring, notwithstanding, it would therefore be unavailing to comply with the request, by sending a messenger from the dead.

The above is but a brief sketch of the subject as I view it. It is however presented for consideration. And when any one will present me with a more rational and reasonable solution of the dark point in question, I will drop my own opinion on the subject, and take up the better one.

J. K.

Sheshequin, 2d May, 1834.

MINUTES

Of the Pennsylvania Convention of Universalists.

The Pennsylvania Convention of Universalists met according to adjournment, at Norristown, Montgomery county, Pa. on Saturday morning, May 10, 1834, and organized the Council by appointing WILLIAM B. FAIRCHILD, of Philadelphia, Moderator, and Br. S. W. FULLER, Clerk.

1. United in a hymn of thanksgiving to the Father of Mercies.

2. The minutes of the last Session were read and approved.

3. Resolved, That Brs. Wm. Taylor, A. C. Thomas, P. Erringer, be a committee to receive requests for Letters of Fellowship.

4. Resolved, That a delegation of four clergymen and six laymen be appointed to represent this Convention in the General Convention to be holden at Albany, N. Y. the ensuing Autumn.

5. Resolved, That said delegation have power to fill any vacancy that may occur in their body; and that it shall require the unanimous voice of said delegates to constitute this Convention a member of said General Convention.

6. Resolved, That the following brethren be the said delegation: Ministers, Jacob Myers, A. C. Thomas, S. W. Fuller and Asher Moore. Laymen, Jacob Grosh, G. D. B. Kiem, Wm. B. Fairchild, Wm. Taylor, Joseph Kingsbery, and Frederick Bailey.

7. Resolved, That the projected formation of an Association in the northern counties, is peculiarly gratifying to the members of the council; and that when this Convention adjourn it adjourn to meet at some place as nearly equi-distant from Philadelphia and the northern line of the state as may be practicable.

8. *Resolved*, That the formation of a Central Association be encouraged and earnestly recommended; and that the first session be holden at Reading on Tuesday and Wednesday, the 21st and 22d days of October next.

9. *Resolved*, That Jacob Grosh, of Marietta, J. Kingsbery, of Sheshequin, and A. C. Thomas, of Philadelphia, be the Committee of General Correspondence for the ensuing year.

10. The Committee on Fellowship reported in favor of granting Letters to Brs. John Perry and Samuel Ashton. Whereupon said report was unanimously accepted; and Letters of Fellowship were granted accordingly.

11. *Resolved*, That when we adjourn, we adjourn to meet in Pottsville, Schuylkill co. on 2d Wednesday and following Thursday in May, 1835.

12. Appointed Br. S. W. Fuller to prepare the minutes for publication; accompany them with a circular letter; and have the same published in the "Christian Messenger and Philadelphia Universalist."

After uniting in a hymn of praise, the convention adjourned. Wm. B. FAIRCHILD, *Moderator*.
S. W. FULLER, *Clerk*.

ORDER OF EXERCISES.

Saturday afternoon, sermon by Br. S. W. Fuller, Jer. xxii, 29, 'O earth, earth, earth, hear the word of the Lord.'

Saturday evening, 1st sermon by Br. J. Myers, 1 John iv, 7, 'Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.' Second sermon by Br. A. C. Thomas, Phil. i, 17, 'I am set for the defence of the Gospel.'

Sunday morning, sermon by Br. A. Moore, Matt. v, 48, 'Be ye therefore perfect as your Father which is in heaven is perfect.' An Address by Br. S. W. Fuller.

Sunday afternoon, 1st sermon (German) by Br. J. Myers, Eph. ii, 8, 9, 'For by grace are ye saved through faith, and that not of yourselves; it is the gift of God: not of works, lest any man should boast.' Second sermon by Br. A. C. Thomas, 2 Tim. i, 8, 'Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner.'

CIRCULAR LETTER.

To all who love the Lord and wish to promote the moral purity, peace and happiness of his whole intellectual family, through the instrumentality of the Gospel of Jesus Christ; the Pennsylvania Convention of Universalists sendeth salutations of peace and proffers of fellowship, in feeling and concert, in measures and operation, in the great and laudable enterprise of mental emancipation and moral improvement.

We commence by assuring you that our session in council, together with our public exercises, afforded us another demonstration of the joyful and virtuous tendency of our holy faith, and of its adaptation to the moral and mental faculties and wants of mankind. We are confident that it is calculated to improve and strengthen the understanding, elevate and purify the moral principles of the heart, warm and expand the sympathies, philanthropies and benevolent affections of the soul, quell the fears of the despondent and despairing, mitigate the sufferings of the afflicted, reform the sinful, confirm the virtuous, and unite the hearts of all people in love to God and one another. We believe also that superstition, bigotry, intolerance and sectarian rancor, proscription and persecution will be evaporated and dispelled as its benign charities rise and radiate to warm, inspire and invigorate the benevolent feelings of our nature—that true piety and pure spiritual devotion and practical righteousness will prosper by its influence and live upon its truth.

We congratulate the believers in the common salvation, upon the rapid spread and rising prosperity of the truth as it is in Jesus. The Court-

House in the borough of Norristown, was thronged to overflowing on Sunday. The preaching was in demonstration of the spirit, and with power, and the serious and devout attention of the whole concourse, induce us to say, that we believe a door is opened in that pleasant village which no man can shut. With heartfelt gratitude to Almighty God, for the delightful season we enjoyed together there, while we 'sat in heavenly places,' we were constrained to pray, *as we believed and felt*, that a Society might be built up in that place, by the great Head of the Church, and a Temple be reared wherein the God of the whole earth might be worshipped 'in spirit and in truth,' as the Father, Friend and Savior of all mankind!

We were cheered and gladdened by the presence of a numerous and worthy company of companions in hope, from the faithful societies in the good city of Brotherly Love; with whom we rejoiced and mingled in the sweet songs of praise, while there, and on our delightful journey home. Long may these good brothers and sisters keep the unity of the spirit, and sing in bonds of christian love! And long may we all remember, with gratitude, the pleasures of the occasion, and the day!

It was deemed advisable to adjourn the meeting of the council to the interior of the state, in order to accommodate our fellow labourers and believers in the northern and western sections thereof, with an opportunity of meeting and uniting with us in promoting the prosperity of our common cause. And it was thought judicious, in order to secure the attendance of our ministering brethren in the adjoining states, to change the time of meeting from the 2d Saturday and Sunday to the 2d Wednesday and following Thursday in May, as per minutes. We earnestly desire all our brethren and sisters, and all who desire to know the truth, residing in the vicinity of Pottsville, to attend the meeting of the Convention on both days of its session, as they may expect public preaching on both the first and second days of the meetings.

We ask the hearty co-operation of all true believers in the 'Abrahamic faith' in endeavours to spread abroad the 'glad tidings of great joy' which shall be to all people. Brothers and sisters, let none of us hide our light! The world needs it—every Partialist is languishing in want of it. May we then adorn our good profession with well ordered lives and Godly conversation, by doing to others as we would have others do to us, and by fearlessly holding up the candle of the Lord, and faithfully discharging our obligations to one another, and to all men.

May the Lord give us wisdom, strength, courage, virtue, peace, charity and abundant joy, in believing the doctrines and keeping the principles of the everlasting Gospel of our Lord and Savior, Jesus Christ. Amen.

By order of the Convention,

SAVILLION W. FULLER.

PENNSYLVANIA CONVENTION.

We had the great gratification of meeting with this body at Norristown, on Sunday last. The Minutes of their proceedings will be found in another column. Owing to neglect on the part of the proprietor in sending off the stage from Philadelphia at the hour promised, on Saturday morning, our ministering brethren did not arrive at Norristown in season for any religious exercises in the forenoon of Saturday. Services were held at 3 o'clock in the afternoon, which were listened to with apparent interest by a small congregation. Also, in the evening, which were attended by quite a full audience. On Sunday the Court House, (a spacious building, and well seated, and which had been kindly granted our friends,) was filled to overflow. And if we could judge from appearances with well satisfied hearers. It was judged there were 100 of

our friends up from Philadelphia, about one half of whom were ladies.

As will be seen by the Minutes the audience was addressed in the morning by Brs. A. Moore, of Reading, and S. W. Fuller, of Philadelphia, and in the afternoon by Brs. J. Myers of Lancaster co. and A. C. Thomas of Philadelphia. We never before listened to more spirited and energetic preaching. Not understanding the German, we could not of course judge of the sentiments advanced by Br. Myers, but it really did us good to witness the zeal and manner of his expression merely.

We feel a confidence that much good to our cause will follow this meeting at Norristown. The sentiment was but little known there. We believe only one or two discourses had ever been delivered there before. But we doubt not a spirit of inquiry has now been excited, and that many of its inhabitants will search diligently whether "these things are so," and if they once commence the work of investigation, it will not be easily stayed. We would earnestly urge their attention to it. The subject they may be assured is worthy of their most serious examination.

Norristown is beautifully situated on the east bank of the Schuylkill river, about 18 miles above Philadelphia. The Court-House stands on an eminence (considerably above the main street) from which you have a very fine prospect of the village, river, &c. The whole route from Philadelphia up to Norristown is very pleasant. We know not that we ever travelled through a more rich and fertile country, or else our feelings were unusually buoyant in escaping, (if it was only for a short time,) from the prison walls of our office. The weather was very fine on our journey up from Philadelphia, and in looking out upon the luxuriant fields and forests, presented to the eye in every direction, we could not but revolve in our mind the query, "How is it possible that one can look abroad on such a scene as this, and still contend that God is not good and kind to his creature man?" A view like this is enough, almost, of itself, to stamp the character of Deity with unbounded benevolence: and when to this is added the testimony of Revelation, it would seem little short of madness to doubt His unchanging kindness. But such is too frequently the case, and doubtless will continue to be, so long as men look up to the Deity through the perverted medium presented by the partial creeds of men.

We returned to Philadelphia, and from thence home, highly gratified with our jaunt, and particularly pleased with the happy interview we had with many of our Philadelphia friends, and two of our ministering brethren, whom we had never before seen. P.

A NEW PERIODICAL.

Br. L. F. W. Andrews proposes publishing in Montgomery, Ala. a new religious journal under the title of the "Southern Evangelist," to be devoted to the cause of Universalism. We shall copy the prospectus next week if possible.

Br. S. J. Hillyer has removed from Brooklyn to North Salem, N. Y. He desires all letters or papers henceforth sent to him directed to that place.

Died.

In Honesdale, Pa. on the 25th ult. Ezra, youngest child of Mr. Nathan M. Bartlett, (formerly of this city) aged 9 months and 2 days.

Adjourned Meeting.

The meeting of the "Second Universalist Society" held last Monday evening, stands adjourned to next TUESDAY EVENING, 20th inst. to meet at the Church at half past 7 o'clock, to dispose of the unfinished business of the last meeting, hear the Report of the Trustees, &c. It is expected that Br. Le Fevre will deliver a short Lecture in the early part of the evening. Ladies, therefore, as well as the male members of the congregation are respectfully invited to attend.

THE MISCELLANY—No. III.

The following remarks on Temperance, are copied from an old work entitled "The Economy of Human Life." It is said in its title-page, to have been translated from an *Indian Manuscript* written by an ancient *Bramin*. The truth of this however, I do not endorse. The volume is made up of maxims, many of which seem to have been drawn from the Sacred Scriptures. It contains a Hebrew and English translation, and is really worth reading. R.

TEMPERANCE.

The nearest approach thou canst make to happiness on this side the grave, is to enjoy from Heaven health, wisdom, and peace of mind.

These blessings if thou possessest, and wouldst preserve to old age, avoid the allurements of *Voluptuousness*, and fly from her temptations.

When she spreadeth her delicacies on the board, when her wine sparkleth in the cup, when she smileth upon thee, and persuadeth thee to be joyful and happy; then is the hour of danger, then let Reason stand firmly on her guard.

For, if thou hearkenest unto the words of her adversary, thou art deceived, and betrayed.

The joy which she promiseth, changeth to madness; and her enjoyments lead to diseases and death.

Look round her board, cast thine eyes upon her guests, and observe those who have been allured by her smiles, who have listened to her temptations.

Are they not meager? are they not sickly? are they not spiritless?

Their short hours of jollity and riot, are followed by tedious days of pain and dejection; she hath debauched and palled their appetites, that they have now no relish for her nicest dainties: her votaries are become her victims; the just and natural consequence which God hath ordained, in the constitution of things, for the punishment of those who abuse his gifts.

But who is she, that with graceful steps, and with a lively air, trips over yon plain?

The rose blushes on her cheeks; the sweetness of the morning breatheth from her lips; joy, tempered with innocence and modesty, sparkleth in her eyes; and from the cheerfulness of her heart, she singeth as she walks.

Her name is Health; she is the daughter of Exercise, who begot her upon Temperance: their sons inhabit the mountains that stretch over the northern regions of *San Ton Hoe*.

They are brave, active, and lively; and partake of all the beauties and virtues of their sister.

Vigour stringeth their nerves; strength dwelleth in their bones; and labor is their delight all the day long.

The employments of their father excite their appetites, and the repasts of their mother refresh them.

To combat the passions, is their delight; to conquer evil habits, their glory.

Their pleasures are moderate, and therefore they endure; their repose is short, but sound and undisturbed.

Their blood is pure; their minds are serene; and the physician knoweth not the way to their habitations.

But safety dwelleth not with the sons of men, neither is security found within her gates,

Behold them exposed to new dangers from without, while a traitor within lurketh to betray them.

Their health, their strength, their beauty and activity, have raised desire in the bosom of *lascivious Love*.

She standeth in her bower, she courteth their regard, she spreadeth her temptations.

Her limbs are soft, her air is delicate, her attire is loose; Wantonness speaketh in her eyes, and on her bosom sits temptation: she beckoneth them with her finger; she wooeth them

with her looks; and by the smoothness of her tongue, she endeavoreth to deceive.

Ah! fly from her allurements; stop thine ear to her enchanting words. If thou meetest the languishing of her eyes, if thou hearest the softness of her voice, if she casteth her arms about thee, she bindeth thee in chains for ever.

Shame followeth, and disease, and want, and care, and repentance.

Enfeebled by Dalliance, with Luxury pampered, and softened by Sloth, strength shall forsake thy limbs, and health, thy constitution; thy days shall be few, and those inglorious; thy griefs shall be many, yet meet with no compassion.

ORIGINAL ESSAY—No. II.

Read before the Philadelphia "Young Men's Universalist Institute."

"Our Father who art in Heaven."

Such is the endearing appellation, by which the blessed master instructs us to address the great parent of the universe. And such is the testimony that will cheer the benighted wanderer through the rugged path of life. It is the beacon light that dawns upon his soul, and bids him look forward beyond the confines of this mortal existence, to a purer and a better land. It is this endearing name that binds his soul in a firm reliance on his Father and his God.

When I enter into the temple dedicated to the service of the living God, and hear from the sacred desk, of the terrible and cruel vengeance of an offended Being, who will condemn the feeble creatures of his hand to unending pain and misery, the question arises with peculiar force, Can this be our Father who art in Heaven? It seems that echo with a thousand voices, answers, No. All the better affections of man revolt against such a God-dishonoring sentiment; and instead of causing joy and peace to pervade the soul, it in too many instances causes insanity and despair.

Let us for one moment open the holy volume of inspiration, and what do we find? "The Lord is good unto all, and his tender mercies are over all his works." Such is the language of the Bible, and such is the assurance that will cheer the soul of man, and cause him, with a heart overflowing with gratitude and praise, to offer up his devotions in sincerity, and to say, "Our Father who art in Heaven."

W. H. S.

Original.

BRIEF DIALOGUES—No. 2.

Universalist. Well, sir, what is the best word? You are quite well, I hope? I am happy to see you again.

Partialist. And I am glad to meet you at home this evening, for I have a few things to suggest, respecting your principles, which I think will convince you they are erroneous.

U. I make no pretension to infallibility; but feel that I am a frail man of passions similar to your own. Be free, sir, to propose any ideas, respecting my faith or feelings, you deem important.

P. I will do so, by asking, do you *really* believe the doctrine you advocate?

U. I presume you are not aware of it; but your question is rather uncharitable—equivalent to modestly asking me if I am a hypocrite?

P. O, I ask pardon, sir, I see it is improper, but I intended no such thing; but I have been thinking that your people, in general only hope, or wish their doctrine true, but still have strong fears of endless punishment. I think your doctrine, if true, must be of pernicious and licentious tendency, and this I consider as one of the strongest arguments against it.

U. Had not the Partialist clergy taught every lisping votary of their creeds this idea, from Dan to Beersheba, I should be surprised to hear

it from any person pretending any knowledge of the human heart, or human history or the word of God! Did you ever know the Universalists to martyr a Protestant, disfranchise a Romanist, hang a Quaker, banish a Baptist, or burn a Servetus? Have they an Inquisition? Do they distress the poor to obtain their tythes? Do they proscribe, disown, denounce, stigmatize and revile their opponents? Yet all these deeds of darkness have been done, or are still persisted in, by believers in endless misery! A pretty trumpet, is Partialism, to sound the cry of licentiousness upon! I do not even imagine that all, or even a majority of Partialists, have been thus guilty, but some of them have done all these things, aye, more.

P. I must confess, these facts are striking. But I cannot believe their doctrine led them to commit all these evils.

U. But you must admit that *their doctrine* did not deter them from the commission of these horrid crimes, and you must therefore yield the vain idea of its salutary restraining power. But this objection against the tendency of our doctrine always comes too late. The first inquiry should be, *is the doctrine taught in the Bible?* If it is taught there, you will not, I hope, charge God with folly, by saying he has taught a *licentious doctrine*. Please take this Testament, and read 1 John, ii, 1, 2.

P. "My little children, these things write I unto you, *that ye sin not*. And if any man *sin*, we have an advocate, with the Father, Jesus Christ, the righteous: And He is the propitiation for *our sins*: and not for *ours only*, but *also for the sins of the whole world*."

U. This doctrine leads to licentiousness, does it? I admonish you never to breathe the presumptuous thought again. I hope you will call again soon.

P. I will in the course of next week. Farewell! S. W. F.

UNIVERSALISM.

Now let the reader for one moment bring before his mind a family circle, all of whom are firm believers in the faith of a world's salvation. What a spectacle for pleasing contemplation: a scene is here depicted which would warm a stoic's heart. See the striving of brotherly affection—the willing obedience of children, and the imitation the parents present of the loving kindness of their Father in heaven. And should the cold unrelenting hand of the destroyer ever enter this bower of connubial bliss, and nip the expanding buds, a dark shade to be sure of unfeigned sorrow would be cast over the happy circle, but they mourn not without hope, but with reliance on the surety of the promises, they look by the eye of faith, beyond the confines of mortality and behold the object of their affections which just began to bud on earth, transplanted to a more genial clime, and now in full bloom in the regions of eternal day.

Again. Should the father or the affectionate mother be called to pass through "the dark valley and shadow of earth," how good how consoling the thought, that though they must now be separated from every endearing object that bound them to earth, the time will come when they will be reunited—when all those little ones, around whom the chords of love still cling, shall have outrode the tempestuous storms of life, and by them be welcomed into the haven of safety—of immortal glory. Yes, Universalism is good, good because it springs from a good fountain, even the fountain of inspiration. It is good for the old; for it supports them in the downhill of life—it gives them an inward joy while suffering the infirmities of age which they have no tantalizing fears will ever be torn from them; a hope, which is "sure and steadfast" founded on the immutable word of Jehovah himself.—*Religious Inquirer*.

MESSENGER & UNIVERSALIST.

SATURDAY, MAY 17, 1834.

The "Young Men's Universalist Institute" meet every Thursday evening at 8 o'clock, in a hall situated at the N. E. corner of the first alley in 8th street, below Walnut, Philadelphia. Entrance from the alley.

Conference at Good Luck.

A Universalist Conference will be holden in Potter's Meeting House, Good Luck, N. J. on Wednesday, May 21st. Means of conveyance will be provided by our friends at Hightstown and New-Egypt.

There will be preaching at the School-house in New-Egypt, and at the School-house near Col. Meirs' on Monday evening, May 19th; also on the same evening at the house of Col. Johnes, near Hightstown. On Tuesday evening there will be preaching at Toms River village, and also at Good Luck. On Wednesday, the Conference will be holden at the latter place. On Wednesday evening there will be preaching at Toms River; and on Thursday evening at Hightstown and New-Egypt.

THEOLOGICAL DISCUSSION.

[From the Philadelphian of May 8, 1834.]

To Mr. Abel C. Thomas—Letter 7.

Philadelphia, April 28, 1834.

It is my design, my dear sir, to avoid prolixity and learned references as much as possible, because I wish our discussion may be read by persons who must decide according to the common sense which God has given them, whether your system of doctrine or mine is conformable to the obvious meaning of the Sacred Scriptures. It seems, however, absolutely necessary for us to recur occasionally to the original words employed by the inspired penmen; and any of our readers who do not understand Greek and Hebrew must judge from the general tenor of any passage referred to, which of us is right in his interpretation of any disputed terms.

In Heb. ix, 26. we read of Christ, "but now, once, in the end of the world hath he appeared to put away sin by the sacrifice of himself." The original expression is not *sunteleia tou aionos*, the end of the age or of the world, but *sunteleia ton aionon*, the ending together of the ages. The former expression would refer to the time of Christ's second coming; but the latter describes the time when he actually came to make atonement. An interminable past duration preceded his appearing, and an interminable duration is to succeed. For everlasting portions of duration are represented as coming together at the point of the Savior's residence on earth. The word *aion* you know signifies *being always*. If there is any word in the Greek language which denotes endless continuance, it is this. It is the term employed to express the eternity of the Deity, and the duration of heavenly happiness. Because Christ came in the joint ending of the ages of past and future eternity, it does not follow, that he will not come again in the closing scene of this world, to judge the whole race of man in righteousness.

The disciples asked after the signs of Christ's coming to destroy Jerusalem; Matt. xxiv, 3, and also of the end of the world. Here *tou aionos*, in the singular is used, and evidently, refers to something different from the duration of the temple, or the generation of Jews then living; because they inquired "When shall these things be?" in relation to the desolation of the holy city, and then subjoined their interrogation about the end of the world. Had the end of the world, and the destruction of the temple been the same thing, their second question would have been merely a repetition of the first. Besides, Christ, having spoken in reply to the first question, when he comes to the language of the 36th verse, "But of that day," evidently contrasts that day of which he subsequently discourses with the time of which he had been previously speaking.

In Acts xv, 18, all God's works are said to have been known to him *ap' aionos*, from eternity. Here the word denotes the whole of past duration. In Matt. vi, 13, in which it is said "thine is the kingdom, and the power, and the glory for ever," *eis tous aionas*, the expression means the whole of God's future duration. While God exists, let him be glorified.

That the word translated *for ever* and *everlasting* is sometimes employed to denote the whole duration of things which are not strictly speaking everlasting is granted; but this accommodated use of the term cannot destroy its original meaning of *endless existence*. The hills are indeed called *everlasting*, because they are to last so long as the earth; but it will not hence follow, that the existence of God, or of the human soul, or of the happiness of the saints, or of the punishment of the lost is not absolutely interminable. The *everlasting punishment* of a human person is punishment to be continued while that person shall last; just as the everlasting mountains of the earth, are mountains to last as long as the earth itself. In Matt. xxv, the Savior tells us, that the reign of the heavens may be likened to the dealings of a bridegroom with ten virgins, five of whom were unwise, and who not being prepared to enter with him into the hall of the wedding entertainment were forever excluded. Against them "the door was shut." Afterwards they came "saying, Lord, Lord, open to us. But he answered and said, verily I say unto you, I know you not." Now if the Bridegroom of the church should thus treat all who are without the oil of divine love in their hearts; if he shall disown them and exclude them from his presence, when he shall bring his bride, the Lamb's wife, into his paradise above, they will experience, wherever they may exist, all that we mean by the damnation of hell. The application which Christ made of his parable of the ten virgins was this, "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh." To this he subjoins another illustration of his dealings with mankind; "For he," meaning the Son of man, not the kingdom of heaven which words were supplied by the translators, "is as a man travelling into a far country, who called his own servants, and delivered unto them his goods." This far country to which the Son of man is gone, is heaven; whence he shall return to reckon with his servants according to every man's several ability, and the talents entrusted to each. Those who have made a right use of their talents, he informs us, shall enter into the joy of their Lord. But among the servants, one slothful and wicked one was found, who entertained the most unreasonable prejudices against his master, and made no right use of the talent entrusted to him. Figuratively speaking, he wrapped his talent in a napkin and hid it in the earth. From him therefore his Lord took away the talent, saying from him that hath not used his talent aright, shall be taken away even that which he hath; "and cast ye the unprofitable servant into utter darkness: there shall be weeping and gnashing of teeth." In this way Jesus Christ has said that he himself will deal with mankind, in exercising his reign, the reign of the heavens over them. I est, however, there should be any erroneous opinion indulged on the application of this parable of the talents, our Lord immediately continues to say, "When the Son of man shall come in his glory and all the holy angels with him;" which cannot mean his coming in judgement on Jerusalem nor any coming except his last, for at no time have all the holy angels come with him to our world, "then shall he sit upon the throne of his glory." He came to our world in the time of the incarnation, not in his glory but in his humiliation. He came not with all his holy angels, nor with any of them in glory when he came as the babe of Bethlehem and the man of sorrows. The time of this coming is clearly shown to be future in the next sentence, for it is said, "and before him, shall be gathered all nations." Never yet has he come to our world with all his holy angels and gathered all nations before him. When he came to destroy Jerusalem after his ascension, he came merely in the exercise of his kingly authority to one nation, to visit them with great national judgements; he came without his holy angels, by the Roman sword, famine, pestilence and civil war; and he did not gather all of one nation before him.

Besides, when he shall be thus seated on his throne of glory and of judgment, and shall have gathered all nations before him, then "he shall separate them one from another, as a shepherd divideth his sheep from the goats." A shepherd having through the day suffered his sheep and goats to run together promiscuously, was wont at night, having gathered all together, to separate them one from another, that they might be folded in separate folds through the night. Thus in the close of the day of this world, the Son of man, acting as the Judge of human character and persons, having assembled all the nations of mankind before him, will divide them

into two great classes according as they have used aright, or have not used aright the talents entrusted to them. "And he," the Son of man, acting as an eastern shepherd, "shall set the sheep on his right hand, but the goats on the left." Here Christ applies the term of sheep and goats to the two great divisions of mankind that shall be manifested in the judgment. Having effected this separation according to his discernment of character, "then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world"—"Then shall he say unto them on the left hand, Depart from me, ye cursed into everlasting fire, prepared for the devil and his angels."—"And these shall go away into everlasting punishment: but the righteous into life eternal." I confess, that I know not how the Lord Jesus could have taught more explicitly the doctrine, that there shall be a final judgment of all nations by himself; that in that coming judgment he will divide some portion of mankind from the rest; and that while some are received to everlasting life others shall be doomed to everlasting punishment, which is symbolized by everlasting fire. This fire is said to have been originally prepared for the devil and his angels; and of course it means such an everlasting punishment as will be inflicted on spiritual beings. In the Greek one word, *aionion*, is used to denote the duration of the fire, the punishment, and the life. If the life is to be without termination in futurity, so is the fire, so is the punishment. The word, you know, is compounded of two roots, which signify *always being*, or ever continuing. If the life of the sheep is eternal in the heavens, then the punishment of the goats is eternal in eternal fire; for the same duration is divinely predicted of each.

To show that *aionion*, rendered *everlasting* and *eternal*, primarily and naturally signifies duration without end, I refer to Matt. xix, 29, in which place Christ promises *zoen aionion*, everlasting life, to all who in this world for his sake shall leave houses, brothers, sisters, fathers, mothers, children and lands. This is to be their portion "in the regeneration" of the world of mankind, by which they are to be raised from their graves, "when the Son of man shall sit upon the throne of his glory." v. 28. "Verily I say unto you, that ye who have followed me, in the renovation, when the Son of man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

Ye, who shall reveal my will to man, shall by your word thus revealed judge all the visible people of God to whom your word shall be sent; and then every one who so believes this gospel as to suffer the loss of all worldly friends and possessions for my sake shall have everlasting life; though not all shall have equal honor, with the apostles, for whom thrones of judgment are prepared. In Luke xviii, 30, we read that no one hath forsaken house, &c. "who shall not receive manifold more in this present time," *en to kairo touto*, meaning in the time of his continuance on earth; "and in the world to come life everlasting;" to *aioni to ichomeno zoen aionion*: in the endless duration to come, endless or always being life. "We have a building of God, an house not made with hands, eternal (*aionion*) in the heavens." 2 Cor. v, 1. The same word is used, when Timothy is exhorted to "lay hold on eternal life;" (1 Tim. vi, 12.) and when God promises that eternal life (Rom. ii, 7.) which you say all men shall possess. It is this very word, which is applied to Jesus Christ when he is said to be "the true God, and the Life eternal." 1 John v, 20. "And as many as were ordained to eternal (*aionion*) life believed." Acts xiii, 48. The same word is used to denote "the eternal Spirit;" Heb. ix, 11, and 12, and "the eternal redemption," which Christ shed his blood to procure; and this is "the eternal life" which he has promised us. 1 John ii, 25.

The Greek of the New Testament it is well known is the same language in which the Septuagint Translation of the Old Testament was written, which was often read in the Synagogues and quoted by Christ and his apostles; and in the Septuagint the eternity of God is expressed in the very words which teach the endless punishment of the wicked. In the xc Psalm, v, 2, for instance, it is said of Jehovah, "From everlasting," *apo tou aionos*, from the always being, *eos tou aionos su ei*, to the always being thou art, that is from eternity to eternity, thou art. In short, I repeat it, that if any word in the Greek Septuagint, or New Testament expresses unequivocally

ally interminable duration, that word is frequently applied to teach the everlasting punishment of some sinners. I could cite a hundred passages in which this truth is confirmed, but it would render this discussion tedious. If the righteous when they die are to be received into "everlasting habitations" of blessedness, (Luke xvi, 9,) then it is equally certain that when the Son of man shall be revealed from heaven in flaming fire taking vengeance on them that know not God, the wicked shall go away into everlasting punishment. They are not to continue on earth, and experience, as some feign, *eternal punishment* in this world, but they are to go away from the throne of the Savior's glory into everlasting punishment.

This same punishment is spoken of by Jesus Christ in Matt. xviii, 8, and is compared to one's being cast into *to pur aionion*, "the fire that is everlasting." In verse 9th, of the same chapter the place and nature of this punishment are compared to the valley of Hinnom, and the fires there. "And if thine eye offend thee," or rather cause thee to offend, or to become a scandal, "pluck it out and cast it from thee: it is good for thee to enter into life having one eye, rather than having two eyes to be cast into the hell of fire:" *cis ten gehennan tou puros*; into the Gehenna of fire. This is one of the most forcible descriptions of the state of future punishment found in the Bible: and *gehenna* is pre-eminently our Savior's word for *hell*, a state and place of future punishment in which the sufferings of the damned are symbolized by the burnings of unquenchable fire and the gnawings of a never dying worm. Some of the original words in Hebrew and Greek translated *hell* do not always mean either a state or place of punishment, we allow, but the state of departed spirits: the invisible future world; in which there is a *paradise*, and a *gehenna*; a place of holy happiness, and a *Tartarus* of moral pollution and misery.

I propose to pursue this subject in my next letter, which I may publish in the Philadelphia of the next week, without waiting for your reply to this. Your letters to me, however, shall all be inserted, so soon as possible after they come to hand. In this way I will hope to have our letters shorter, by reason of the increase of their number.

Earnestly wishing to convince you that Universalism makes no man the better for believing it, reforms no immoral persons, and has a tendency to drown men in perdition I remain your friend,
EZRA STILES ELY.

To Mr. Ezra Stiles Ely.—Letter 7.

Philadelphia, May 9, 1834.

Dear Sir—I perceive with pleasure that you have practically renounced a sentiment contained in your letter of March 7—viz. that "commentary and criticism are needful to those alone who wish to believe a different doctrine from that taught by the Holy Spirit of inspiration." And I am not without hope that some of the passages by you cited, to my remarks on which you have made no reply, have also been rejected as furnishing no proof of endless punishment.

You have distinctly conceded, that from the 4th to the 35th verse, inclusive, of Matt. xxiv, our Savior mentions the signs that should precede, and the circumstances that should attend, his coming to destroy Jerusalem and put an end to the Jewish polity. Your only argument in proof of the position that a transition of reference commences at the 36th verse, is drawn from the expression, "*But of that day*," meaning, in your judgment, a *different* day from the one previously spoken of. This argument, however, is predicated on your opinion. As you have hitherto wholly neglected my reasoning on this point, I will patiently direct your attention thereto in detail.

Keeping in view your concession that to the 35th verse inclusive the day of tribulation to Jerusalem is referred to, let it be noticed that Jesus immediately added, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Is it more reasonable to infer that a different day from the one of which the Savior had just spoken is here intended, than that the same day of calamity, of which so particular an account had been given, is referred to? This question is directed to the common sense that would sit in judgment on the reference of similar language found in any other book. Jesus had expressly certified his disciples, that all the things of which he had spoken should transpire ere the close of the generation then existing—but as to the precise day and hour he acknowledged his inability to inform them.

You seem to think that in Matt. xxiv, 3, the disciples asked our Savior several separate and distinct questions—so separate, indeed, that one, in your judgment, referred to events which were to transpire within 40 years, viz. the destruction of Jerusalem; and another to be distant in its reference as many thousand centuries, viz. the end of the material world. Let us attend to the following considerations.

1st. In Mark xiii, 3, the questions before adverted to are thus recorded: "Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?" In Luke xxi, 7—"When shall these things be? and what sign will there be when those things shall come to pass?" In these citations nothing is said of "the end of the world." (*sunteleia tou aionos*;) yet you will not deny that the record of the questions in Matthew, Mark and Luke, substantially expresses the same desire on the part of the disciples. Surely, if you are correct in your interpretation of the phrase in question, Mark and Luke would have recorded something in relation to the subject.

2d. There are but two questions in Matt. xxiv, 3. The disciples are not represented as inquiring for the sign of the end of the world, as a distinct matter. "When shall these things be?" that is, when shall the temple be so destroyed that one stone shall not be left upon another. This is the first question. "And what shall be the sign of thy coming and of the end of the world?" thus inquiring for the sign of simultaneous events. This is the second question. To the 28th verse inclusive, Jesus speaks in reply to the first question, with a bearing on the second. At the 29th verse it is written, "IMMEDIATELY after the tribulation of those days shall the sun be darkened. . . . and then shall appear the sign of the Son of man in heaven . . . and they shall see the Son of man coming in the clouds of heaven." This sign was the sign of his "coming and of the end of the world," for the face of the question shows that these were to be simultaneous events.

3d. Without any intimation that he was about to speak of another coming, Jesus proceeds with his discourse. He mentions his coming in verses 37, 39, 42 and 44 of chapter xxiv, and in verses 13 and 31 of chapter xxv, which is a continuation of the discourse commencing Matt. xxiv, 4. Your exposition of the instructions in question must therefore be considered out of place, until you prove that two different comings are spoken of in the cited chapters. You will not pretend that more than one coming is mentioned in the question, "What shall be the sign of thy coming?" and you are aware that the coming of the Son of man is distinctly stated in the part of Matt. xxiv, which you apply to the destruction of Jerusalem.

4th. In my last letter I stated what you will not deny, that Matt. xxiv, 36—41, and Luke xvii, 26—37 are parallel passages—that they have reference to the same period and the same events—that the latter refers unquestionably to the circumstances attending the destruction of Jerusalem, and that such of course must be the reference of the former. These statements and arguments you have allowed to pass unnoticed—and thus they have shared the fate of much that I have written. I must therefore bring this matter more fully into view—although by so doing I incur the risk of being charged with prolixity.

In Matt. xxiv, 36—41 we read as follows—the same being by you applied to a yet future judgment: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be. . . . Then shall two be in the field; the one shall be taken and the other left. Two women shall be grinding at the mill; the one shall be taken and the other left." [Where shall they be left?]

In Luke xvii, 26—36 it is thus written: "And as it was in the days of Noe, so shall it be also in the days of the Son of man. . . . Even thus shall it be in the day when the Son of man is revealed. In that day [what day?] he which shall be upon the house top and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back. . . . Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left. And they answered and said unto him, Where, Lord? And he said unto them, Whosoever the body is, thither will the eagles be gathered together."

You will at once perceive that the cited passages are perfectly parallel. They refer to the same period of time and to the same events. And you will not allege that the quotation from Luke refers to something yet future. The

directions concerning those who might be on the house-top or in the field, are found, nearly *verbatim*, in Matt. xxiv, 17, 18, which verses, together with the connexion in which they stand, refer alone, to the period of the destruction of Jerusalem according to your own acknowledgment. So also of the language concerning the eagles. See Matt. xxiv, 28. With what appearance of propriety, then, can you apply two confessedly parallel passages, the one to the destruction of Jerusalem, and the other to a period of time yet future?

5th. The Savior, having declared that all the things of which he had spoken in the previous part of Matt. xxiv, should come to pass before the close of the generation in which he lived, proceeded to certify his disciples that of the precise day and hour he himself was ignorant—but of this they might be certain, it would be unexpected and sudden as was the coming of the deluge. Then properly followed an exhortation to watchfulness and faithfulness, with a statement of the consequences that would attend a contrary course of conduct. This closes chapter xxiv, though the discourse is continued, being broken only by the modern division of the Bible into chapters and verses.

Chapter xxv commences with the adverb "*Then*," which calls for the question, *When*? And the answer must be sought in the previous declarations concerning the coming of the Son of man. The parable of the virgins closes with another exhortation to watchfulness. The parable of the talents was designed to encourage fidelity. And these two parables were obviously intended to illustrate what is recorded in the closing part of Matt. xxiv. The parable of the sheep and goats, being a summary of all the previous instructions, commences at verse 31. "*When the Son of man shall come*." The time is not stated, for that had previously been plainly and unequivocally confined to the then existing generation, though of the precise day and hour even Jesus himself could not inform the disciples.

Your only remarks which bear in the least against the foregoing view of the subject, are four in number.

1st. You say that Christ did not come in his glory, either in his incarnation, as the babe of Bethlehem, or as the man of sorrows—and hence you argue that the coming mentioned in Matt. xxv, 31, must be yet future, inasmuch as the coming there mentioned is a coming in glory. Have you forgotten your own acknowledgment that Matt. xxiv, 30, referred to the coming of Christ to destroy Jerusalem? and have you overlooked the fact, that the coming there mentioned was to be "with power and great glory?"

2d. You say, in effect, that the angels did not accompany our Lord to destroy Jerusalem. In Matt. xxiv, 30, 31, which, I again repeat, you apply to the coming above mentioned and to no other, it is written, "They shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels. . . . and they shall gather together his elect from the four winds," etc. The elect who were thus to be gathered, are mentioned in Matt. xxv, under the figure of the sheep.

3d. You say that at no time has the Savior "gathered all nations before him." Once more I shall quote testimony which refers, according to your own concession, to events connected with the destruction of Jerusalem. "And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn. . . . And he shall send his angels. . . . and they shall gather his elect from the four winds, [or as in Mark xiii, 27, 'from the uttermost part of the earth,'] from one end of heaven to the other." Matt. xxiv, 30, 31. If you can determine in what sense this language was used, and in what sense it was fulfilled more than seventeen centuries ago, you will be at no loss to determine how all nations were gathered before the Son of man when he came to destroy Jerusalem.

4th. You depend somewhat on the future tense of the verb, in the declaration, "before him shall be gathered all nations." I have repeatedly certified you, that a passage which was future in its reference when spoken or written, is not necessarily future now. But of this fact you take not the slightest notice. In Matt. xxiv, 31, it is written, "he shall send his angels," but notwithstanding the future tense of the verb, you apply the passage to the destruction of Jerusalem.

It is not necessary at present, nor am I required, to enter into a detailed explanation of the parable of the sheep and goats. It is sufficient that I have shown the reference thereof to events which long since transpired.

I am desirous that we should enter into a full examination of the period denoted by the coming of the Son of man, as mentioned in the passages before us. You are sensible that

much depends on the decision of this matter—inasmuch as the events in review were to transpire when the Son of man should come in his glory. If you feel yourself competent to sustain the positions you have assumed, you will accede to this proposal.

And while on this point, allow me to observe, that for either of us to cite a Scripture passage, offer a word of comment thereon, and then proceed to cite other testimony without even noticing the views and arguments presented by the other on the passages previously adduced, is not, in my judgment, either a candid, equitable, or profitable mode of procedure.

In reviewing your criticism on the Greek noun *aion* and its derivative adjective, I wish our readers distinctly to remember two particulars. 1st. Your argument rests on the supposition that *aion* signifies eternity, or endless duration of being. If you yield this supposition, your entire argument is lost. You say, "If there is any word in the Greek language which denotes endless continuance, it is this," (*aion*.) 2d. No adjective can express any more than is expressed by the noun to which it is relative. The adjective *gloomy* cannot express more than is expressed by *gloom*—*lovely* than *love*—*proud* than *pride*. A thousand similar illustrations might be adduced. From hence it will follow, that if the noun *aion* does not strictly signify eternity, the adjective cannot, in itself, express an endless duration.

The following considerations justify me in assuming that the noun *aion* does not, and cannot, signify eternity, or an endless duration.

1st. We read of the *beginning* of *aion*—but eternity can have no beginning—therefore *aion* does not signify eternity. John ix, 32—"Since the world began," (*ek tou aionos*.) In Rom. xvi, 25, Paul speaks of the mystery of the Gospel "which was kept secret since the world (*aioniois*) began."

2d. The noun in question is used in the plural number, and there are several forms of expression which denote the existence of more than one *aion*—but eternity is an individual; there cannot be two eternities—therefore *aion* can not signify eternity. 1 Cor. ii, 7—"The hidden wisdom which God ordained before the worlds (*pro ton aionon*) began." Eph. iii, 9—"The mystery which from the beginning of the worlds (*apo ton aionon*) have been hid in God." Col. i, 26—"The mystery which hath been hid from ages and from generations," (*apo ton aionon kai apo ton geneon*.) We read also of the *cares*, the *wisdom*, the *men*, the *things of this aion*, implying *another*; and of the *aions to come*, implying more than one *future aion*. But two or more eternities is a contradiction.

3d. We read of the *end* of *aion*—but eternity can have no end—therefore *aion* cannot signify eternity. In Matt. xxiv, 3, xiii, 29, 40, and other passages, in which the phrase "end of the world" occurs, the word for world is not *kosmos*, but *aionos*. The very phrase *sunteleias tou aionos*, end of the world, on which you so confidently rely for proof of your positions, pointedly contradicts your views. You must either allow that *aion* does not signify eternity—in which case your entire argument would be lost—or attempt to define what you mean by the *END* of eternity.

4th. We read of the end and the ends of the *aions*, plural. 1 Cor. x, 11—"And they were written for our admonition upon whom the ends of the worlds (*ton aionon*) are come." Heb. ix, 26—"But now once in the end of the worlds (*sunteleia ton aionon*), hath he appeared to put away sin by the sacrifice of himself." In your comments on the latter passage, you say, that "Christ came in the *joint ending* of the *ages* of past and future eternity." But a *past* eternity is a contradiction. You also say, "an interminable past duration preceded his appearing, and an interminable duration is to succeed." But an interminable duration is a duration without termination—yet according to your statement, there was a *termination* to the *interminable* duration that preceded the coming of Christ! The phrase "end of the worlds" you interpret to mean the ending together of two eternities—but beside the total abstinence of authority for such interpretation, allow me to suggest, that, according to your views, Christ offered himself on the cross between the *ending* of one eternity, and the *beginning* of another!

From the foregoing considerations the conclusion is obvious, that, of whatever words the noun *AION* may be formed, it does not signify eternity; and consequently its derivative adjective cannot, in itself, signify an endless duration.

In perfect agreement with these facts, we find, that the word *everlasting* is applied, in the Septuagint, to the priesthood of Aaron, which was abolished to make room for the

priesthood of Christ; to the *everlasting* covenant of the law, which was superseded by the Gospel covenant; to the *everlasting* possession of the land of Canaan, which the Jews do not now possess—and to other everlasting things, which not only had no reference to a future existence, but were temporary in their characters, and limited in their duration. And allow me to say, that a Jew uses the very same argument to prove that Christ was an imposter and the Gospel a fabrication, that you have adopted to prove the doctrine of endless punishment. Were I to allow the validity of your argument and conclusion, I should be compelled to admit the same in relation to the reasoning of the Jew.

Besides—you have yet to prove that Matt. xxv, 46, has any reference to the immortal state of existence. I am aware that *zoen aionion* is placed in contrast with *kolasin aionion*—but I deny that either of these phrases belongs to the incorruptible life. The faithful and obedient have everlasting life, in the present world, as I have abundantly shown in previous letters. To my arguments on this point you have failed to reply.

The duration signified by the adjective *aionion* must always be determined by the subject or thing to which it is applied. Adjectives are but relative terms. The adjectives tall, great, long, deep, &c. have no meaning in themselves. We say a long arm, a long pole, a long day—a tall man, a tall tree, a tall steeple—and so of other adjectives. They are indefinite in themselves, and must always be considered in connexion with the things to which they are applied.

I grant that the word *everlasting* is applied to the Almighty, and in this case it signifies an endless duration, for God is "without beginning of days or ending of years." But it is not the application of the word *everlasting* to the name of the Supreme Being, that proves to us the infinite duration of his existence. He is "the incorruptible God," (*aphtharton theou*.) Rom. i, 23.

I freely allow also, that in 2 Cor. v, 1, the word *aionion* expresses an unlimited duration, not however in itself considered, but because of the subject to which it is applied. "We have a building of God, an house not made with hands, eternal in the heavens." But the terms used in 1 Peter i, 4, are much stronger than the adjective *aionion*. "An inheritance incorruptible, (*aphthartou*) undefiled, and that fadeth not away," (*amaranton*.)

Jesus was made a high priest for ever (*eis ton aiona*) after the order of Melchizedek, Heb. vi, 20. But in Heb. vii, 16, there is a much stronger term than the one in question. "Who is made after the power of an endless life," (*zoen akatalutou*.)

You say, "if any word in the Greek Septuagint or New Testament expresses, unequivocally, interminable duration, that word is frequently applied to the everlasting punishment of some sinners." I have shown that *aionion* is not unequivocal in its signification; and I will add, that your argument in proof of endless punishment will be essentially improved, if you can find the words *aphtharton*, *amaranton*, *akatalutou*, or either of them, applied to punishment in the Bible. I wish you either to present an instance of this character, or acknowledge that such an instance cannot be produced.

To show that *aionion* signifies endless duration, you refer to Matt. xix, 29, and Luke xxviii, 30. In the former passage, Jesus promised everlasting life to those who should forsake houses or lands for his sake. The defect in your argument arises from taking for granted, that "in the regeneration," referred to the future state. In the latter passage, Jesus promised that those who faithfully followed him should "receive manifold more in this present time, and in the world to come life everlasting." Your interpretation supposes "this present time" to signify this earthly pilgrimage, and "the world to come" the incorruptible existence beyond the grave. But the phrases in question have no such reference. The Jews prominently spoke of the age, or world, under the law, and the age under the Christ. *Olam ha bo*, the world to come, is a constant phrase among the Jewish writers for the times of the Messiah. We should not overlook the fact that Jesus uttered the language in review previously to the close of the age under the law. At that time the age under the Messiah was prospective; it was to come. "This present time" signifies the former; "the world (or age) to come" the latter.

You again incidentally introduce 2 Thess. i, 6—10—and from this circumstance I feel impelled to invite you, for the third time, to enter fully into an examination of that passage. There certainly can be no propriety in repeatedly

citing a text of this description, while an unwillingness exists to bring its claims and character fully into view.

I have a similar remark to offer in reference to your observations on the word *Gehenna*. I informed you in a former letter, that I was prepared to meet you in discussion of all that the Bible says about this matter. I desired you to furnish your reasons for supposing that *Gehenna* is in the immortal state of existence. But all I have said has been wholly disregarded. You proceed to assume that *Gehenna* is "a state and place of future punishment, &c." without offering a word of proof. You say that the *Gehenna* of fire "is one of the most forcible descriptions of the state of future punishment found in the Bible"—yet you do not condescend to furnish any evidence that these statements are true.

You indeed certify me, that you will pursue the subject in your next letter, which may be published in the Philadelphia without waiting for my reply—but I must be allowed to enter my protest against such procedure. It seems to intimate that you do not intend to notice what I have already written; and that your only duty, so far as this controversy is concerned, is to make your statements and draw your conclusions, without the slightest reference to the views and arguments by me presented. I respectfully request that some attention should be given to these remarks.

Another thing I desire to mention. Entire justice cannot be done to several important subjects in any one letter. I propose, therefore, that you select any topic you please—either the coming of Christ, the word *aion*, *Gehenna*, or any other—and let that be the subject of discussion until we have fully examined it; then pass to another. In this way, the minds of our readers would not become confused by a multiplicity of subjects; and some hope might be entertained that advantages of moment would be consequent on our labors. Nevertheless, be it as you judge expedient.

Earnestly desiring to convince you and all our readers who are not already convinced, that the doctrine of endless punishment is not taught in the Bible, and that "the living God is the Savior of all men, especially of those who believe," I am respectfully Yours, &c.

ABEL C. THOMAS.

OBITUARY.

Departed this life, in Philadelphia, on the evening of Thursday, May 1st, Miss ARZELIA GARCIA, in the 23d year of her age.

Eulogy cannot benefit the dead, but the living may be profited by a recorded tribute to the memory of departed worth; and the embalming in our recollections of the virtues of those whom we shall see no more in our earthly pilgrimage, may exert a salutary influence on our affections, and general character.

The subject of this obituary was one eminently qualified to win the social affection, and retain the esteem, of those with whom she mingled in the intercourse of society. Her disposition was amiable and her manners affable—her lips void of guile and her deportment exemplary. To these excellencies, which must ever endear her memory to all who enjoyed the pleasure of her acquaintance, was superadded a voice of unusual melody and compass, which enabled her to minister much to the gratification of the social circles in which she moved. And in the public worship of the Almighty, her musical talent was not unimproved. The members of the Lombard-street Universalist Church have occasion to remember her services with gratitude: and while they mourn her departure from the embraces of her friends, they reflect with pleasure, that the voice which is not now heard in the earthly courts of the Most High God, is hymning the praises of the Lord Almighty in the world above.

Death had no terrors for Arzelia. The protracted and painful ravages of consumption had broken her attachments to earth and all earthly things, saving and alone to her relatives and friends. Her confidence in her Maker was unshaken, and she breathed her last in joyous anticipation of a re-union with those whom she loved. On Sunday afternoon, May 4, her mortal remains were committed to the earth in the Mutual Burial Ground, in presence of a large concourse of her relatives, friends and acquaintances.

The death-pang is over—and meekly away

To the Father of Spirits the spirit has flown;

And bendeth she now with the ransomed array,

The host of redeem'd ones surrounding the throne,

Who bow and confess with celestial accord,

To the glory of God, that Christ Jesus alone,

In his high exaltation is Savior and Lord.

A. C. T.

INQUIRER.

Stranger! thou dost tidings bear
New and doubtful to our ear;
Thou speak'st of One, who from the grave
Has the mighty power to save:

One who from death's dark domain
Himself arose to life again,
Burst the barriers of the tomb
To flourish in immortal bloom.

Stranger! is the fact revealed
That yawning graves their dead must yield?
Shall the resurrection light,
Dispel the shades of death's long night?

Shall bodies to corruption given
In glory shine, like stars in heaven?
Stranger! we would gladly know
If this be true—are these things so?

ANSWER.

Ye men of Athens! hear the voice
Which bids a weeping world rejoice.
From mourners' cheeks it wipes away
The trembling tear—it sheds the ray
Of hope's bright torch upon the breast,
And lulls the anxious soul to rest.

Jesus has passed from death's deep night,
And brought the glorious truth to light,
That Adam's sons to life shall rise
And dwell immortal in the skies.

No victory the grave shall claim—
No tenant hold—for Jesus' name
Shall cause each ransomed saint to sing
The song of triumph; and the sting
Of death shall lose its power to harm,
When hope of heaven yields the charm.

This hope shall every fear control,
This is the "*Anchor* of the soul." C. F. L. F.
Inquirer and Anchor.

PROFANITY.

Oh! swear not by your God, vain man!
Thy mightiest strength is frail;
Thy longest life is but a span,
A brief, a mournful tale;
But from thy lip be praises heard,
Not oaths or songs profane;
Remember, He hath said the word,
'Take not my name in vain.'

S. F. Streeter.

Profanity is one of the greatest of abominations. It is to be heard, perhaps, in every town, village, or city in our land; and of others we wish not to speak. It is heard from those in high standing, and among the low and degraded. All classes are contaminated with it. The man of business, the merchant, the doctor and lawyer may even think if he qualifies his word with an oath, he will be the sooner believed.—But how mistaken is that man! He seems not to realize that he degrades himself in the eyes of all who are reputed or really worthy, and true to their own consciences. Yes—place him in whatsoever situation in life you may, if he practice this one sin, it will sink him in the estimation of all who have any true notions of the dignity of human nature.

Is there not a command given in the sacred scriptures against profanity? Are we not commanded by our Lord to "swear not at all; neither by heaven, for it is God's throne; nor by earth, for it is his footstool; neither by Jerusalem, for it is the city of the Great King; yea, neither shalt thou swear by thy head, because thou canst not make one hair white or black." Why is it then, that we daily hear men cursing and swearing—taking the name of their God in vain? Did they ever read this command of our Savior? If so—why is it not more strictly heeded? If not—why are they ignorant? Hear the language of the Apostle, in perfect consistency with the injunction of Jesus. "Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice." It appears here that the Apostle was warning his brethren against certain evils of which profanity was one.

There can be no doubt of the evil tendency of profanity. To say nothing of the wickedness

of swearing, they who are guilty of it, profess themselves otherwise unworthy of belief. For one, I would believe a man the more sincere, if he should utter a simple communication in language, than one who qualifies every sentence, yea, every word with an oath.

Why is a man heard cursing his neighbor or himself? When he calls on God to damn his neighbor does he actually desire it? When a man calls on God to damn his own soul to *hell forever*, does he actually mean as he says? O no—such is not his mind, unless he is influenced by the "doctrine of devils." One thing is actually astonishing—that is, that an individual who calls himself a Universalist, or professes to be one of that number, should ever indulge in the evil of profanity. He cannot do it, if he be in reality a true believer. Why does he who believes not in endless damnation ever use words expressive of a wish that it may be true!—O! Shame! Shame! Where is thy blush?—This is indeed, "confusion worse confounded."

Profanity is generally connected with other evils, such as intemperance, gambling, &c.—Observe it where you will, when you see the two latter, the former will be there also. It is a rank weed, flourishing best with others of a like noxious nature.

Above or rather below all things, however a profane woman is the greatest object of horror. What! A swearing female—one on whom Heaven has been pleased to set the impress of outward loveliness, to have this spell broken by the utterance of an oath! Language, however expressive, must utterly fail, in describing an instance like this!

I close in the language of the Apostle James. "But above all things, my brethren, swear not, neither by heaven, neither by earth, neither by any other oath. But let your yea be yea, and your nay, nay; lest ye fall into condemnation."—N. H. *Star and Universalist.*

MAN.

It is painful to the reflecting mind, especially if influenced by religion, to behold with what dull and common place impressions most persons pass through this wonderful life. To some this life is every thing momentous and mysterious; while to others, it is but a round of cares and toils. They live as have their fathers—they follow their footsteps and presume on similar results from similar actions. It would seem almost in vain that this vast theatre of nature presents itself to their view. Ten thousand worlds may walk their splendid rounds with the most astonishing regularity, yet unnoticed by them. This earth on which they live continues to undergo the same changes of heat and cold, of seed-time and harvest; and by some contrivance, they know not how, a daily light is afforded, by which they gain a subsistence. All that lies beyond the comprehension of a child, they appear to think unworthy their study. Were they disposed to find matter for reflection, it would be unnecessary for them to wander to some distant verge of the universe; they need not trace the planets through their whirling spheres, and tell of the laws of motion that govern them. No, they never need to raise their eyes above this earth to find mysteries innumerable, which would baffle the skill of the most profound philosopher to unravel. They would soon find themselves in a labyrinth, from which they would have no desire to return.—New wonders continually rising to their view, would cause them more and still more to admire, the infinite wisdom and perfection of their great Creator. But among the countless phenomena of nature there is none so far beyond the comprehension of man, as *Man*. The ground on which we daily tread with so much indifference becomes the dwelling place for high reasoning and generous affection. That which in a mo-

ment of time can dart to the farthest point of the universe, and then with equal rapidity can fly to the opposite verge; that which can fill and expand immeasurable space in the same instant; can return and make its abode within the narrow walls of flesh and blood. So perfect a union exists between the tabernacle and its tenant, that whatever affects the one consequently affects the other. It is a union which well bespeaks the infinite wisdom of God. When rightly viewed, it is superior in beauty to all creation. But soon its beauty begins to fade, its walls will begin to crumble into dust, and the immortal spirit set free from every incumbrance, will soar to brighter regions where every mystery will be unveiled, and where "we shall know even as we are known."—*Register.*

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JOSEPH STUBBINS,
DAVID PILEY,
TIMOTHY SMITH,
JOHN W. HALE,
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Executive
Committee.

Clinton, April 5, 1834.

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